UHURU

BLACK COMMUNITY NEWS SERVICE

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AFRICANS COME TOGETHER IN ATLANTA

All photos Monroe S. Frederick

Leroi Jones & Jerry Butler

Muslim Ministers Samuel & Farrakhan with conference organizer, Heyword Henry.

Muhammed Ali & Julian Bond.

Staff Reporter

More than six thousand Black People from all over the world met in Atlanta, Georgia Labour Day weekend, September 3rd on 7th, to participate in the Congress of African People. The Congress which was organised by a group of Africans living in America, attempted through eleven workshops to discuss ways and means of structuring institutions capable of using the principles of Pan African brotherhood.

The failure of the Congress to achieve its objectives in a meaningful sense stems from several factors, the most outstanding of which was the lack of proper organisation of the program in terms of content, and a grossly inadequate group of key note speakers. Although the organisers must be commended on the volume of work put into the Congress, one wonders from the list of speakers whether they were serious about achieving the objective set for the Congress.

Looking back to the turn of the century, one can list six major Pan-African Congresses of historical significance. Every one of these Congresses coincide adequately with the various stages in the liberation of African people from colonisation to Independence. Resolutions and proceedings from these Congresses reveal that the emphasis was not on achieving a loose unity on paper but rather deal with pressing issues, the resolution of which could not be postponed in our long march to self-determination.

It therefore follows that those invited to provide these Congresses with ideological direction were brothers and sisters of a proven revolutionary calibre. Delegates at last weekends Congress were at a loss (and on one occasion demonstrated their dissatisfaction verbally) to find themselves listening to liberal oriented intergrationists in the persons of Whitney Young, Jesse Jackson, Roy Innis, Ralph Abernathy, Richard Hatcher etc. under the convenient coverall of Blackness. In fact on June 28th, Young and Hatcher were signatores among other negro leaders of a statement in support of Zionist Israel against our Arab brothers.

The delegates from Montreal (Brenda Dash and Rosie Douglas) who participated in the Political Liberation and Social Organisation workshops respectively supported the progressive position on Pan-Africanism put forward by Brother Howard Fuller of Malcolm X University. Brother Fuller who also read a message of greetings from Stokely Carmichael which clearly outlined that Pan Africanism as a working ideology, must address itself to organising African people wherever they live for the purpose of controlling the life of their communities. This was necessary if we

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Sonny Carson, Mayor Ken Gibson-Newark, N.J. & Bill Cherry.

Bandleader, Olatunji raps with Queen Mother Moore (far right).

"Move on up" with the Impressions.

Charles Kenyetta & Rev. Jesse Jackson.

WHERE IS YOUR CHILD HEADING? P. 4-5

LETTERS

Dear Brother,

It has come to our attention that Sir George Williams University is soliciting Black Students from the DaCosta Hall summer school for entrance into the 1970/71 Undergraduate programme. We are well aware of the importance of higher education to the Black man in this society. However, we think it wise to point out to the young Brothers and Sisters, who may come to Sir George in September, a few of the racist attitudes that prevail her under the Liberal facade. To be fore-warned is to be for-armed.

Everyone is aware of the Feb. 11th incident and its aftermath. The blatant racism evidenced in Sir George's vigorous prosecution of the arrested students and the general stink surrounding the entire affair cannot be ignored. But that is only the visible part of the iceberg. There is a lot more underneath.

After the Feb. 11th incident, Sir George clamped down on Blacks with a list of oppressive laws designed to preserve so-called academic freedom. These laws, they said, were aimed at disruptive elements, but the vigorous searches of the bags of Black Students by the guards at the door and the cursory glances at those of white students, told us that we were the disruptive ones. The harassment of Black students by the rent-a-cops on the Mezzanine also grew in intensity.

It has been the policy of the Executive of the Caribbean society for the past few years to run an Orientation programme for Brothers and Sisters from the Caribbean so as to help them adjust to the new way of life in Montreal. This programme involved meeting the new students at the airport, finding them accomodations, organizing parties in their honour and helping them in their course selections. Those of us who received this type of orientation in 1968 feel a deep sense of gratitude to the Brothers and Sisters who made it possible. However, the Caribbean students who came over in 1969 met things changed. The usual attempts to get the names and addresses of new Caribbean students were made by the Executive. The Admissions office, Dean of Students office, etc, refused to give out the information. It must be remembered that these were the first students to arrive from the West Indies since the Feb. 11th incident. The first general contact of old and new West Indian students took place in Sept. 1969 after school re-opened. We were shocked to learn from these Brothers and Sisters that the Dean of Students office had a special orientation programme for them, including a special councilor who advised them to avoid the other West Indians on campus and told them that 'Black Power' was a bad thing etc.

This year the pattern seems to be repeating itself. We have attempted to contact new Caribbean students through several channels. In May, a secretary in the Admissions office informed the President of the Caribbean Society that he was not authorised to receive any information about new Caribbean students. We tried the Dean of Students office, but they kept blaming the mail strike for lack of information about new students. No list came forth. It must be pointed out that those of us who correspond with relatives in the Caribbean mailed and received letters (in spite of the strike) throughout the summer. We asked students, holidaying at home in the Caribbean, to try their best at getting information about new students in their islands. We even suggested that they use the mass media to do so. There was little success in this.

On Wednesday, 19th August, we were given a partial list of eight names and addresses of new Caribbean Students. It is definitely too late to contact any of these students, who will be coming to Montreal soon. Throughout the entire ordeal, which began in May and continued through summer, we heard a lot of lies from people in authority at Sir George, who should know better.

We have heard rumours from good sources that Sir George has again made elaborate orientation plans for new Caribbean arrivals, including the use of a 'Tom' to turn their minds against us. We have all confidence that these attempts at brainwashing will fail and that the new students will discover that we are their Brothers and Sisters and no different from them. After all, most of those who come in 1969 did not take very long to get wise to Sir George.

There are several other incidents of racism at Sir George that can be related here. Who can forget the affair of the Racist cartoon? A sidelight of this affair was an attempt by an Evening Student Association Executive member to break up a society meeting. He had to be physically ejected from the room. Another time, there seemed to be a deliberate attempt to keep Blacks out of the auditorium in which the Egyptian Ambassador was speaking. This we personally witnessed, since we could not gain entrance through the door manned by the Dean of students, Magnus Flynn himself, and several cracker-type football players.

Brothers and Sisters of the Da Costa Hall School be aware of Sir George's intentions towards you. They offer you places only because they want to use you as proof that they are not racist. In the light of all that went before, can we believe that Sir George will help Black people? Do not let the Liberal outlook fool you. No doubt Sir George has hired a few Blacks in various positions and even has a 'colored gentleman' as comptroller but all this serves to mask what goes on underneath. Sir George will let you in and beat their chests with all the force of Liberalism, proclaiming to the world that Sir George is not a racist institution and somewhere another Black youth will be deceived by the lie.

Peace and Power
The Executive
Caribbean Society, Sir George

Brothers and Sisters,

I came across Uhuru in the library in Kingstown, St. Vincent, I was down in the West Indies this summer to lecture at the Centre for Multi-Racial Studies in Barbadoes. While there, I tried to check out the Black Power movement. I even managed to see Geddes Granger, Dave Darbeau and other political detainees in the Port of Spain Gaol. I'm on Canadian economic involvement in the Caribbean. The Anglican Church of Canada has designated the West Indies as its special province for missionary assistance. I was struck by the fact that Canadian ecclesiastical planning should be so closely paralled with business involvement. I'd like a few facts to document the economic imperialism.

I lived in Saskatchewan Canada for nine years (before I got Black) and am interested in the movement there. Peace and Power.

J. C. Haydeb
(The Rev.)

Dear Sir:

When UN Secretary General U Thant made the remark that the recent "high jacking" of the planes by the Palestinean Arab Guerrillas was an act of savage and inhuman proportions, he was simply expressing the sort of non sense that the UN always vomits when dealing with nations of the East, and Black nations in general. Thant calls for drastic measures to stop the Guerrillas and save the lives of a few measly passengers (how can you weigh a couple hundred lives with the life of an entire nation). Of Course in the eyes of the entire atrocious Western world this is also considered the opinion that the "highjacking" is an atrocious act against humanity. (What humanity? The bunch of Yahoos!

My humble purpose for comment is not to give reasons why I support the Palestinean Guerrillas but to stress that when it comes to speaking out against serious international crimes and acting drastically against them, crimes of more drastic coloring and of a far greater smell of inhumanity. Examples: the U.S.A.'s suppression of it's Black people, the South African Apartheid policy and the brutal acts that accompany it, the UN and the entire Western World "bullshit" and give stereotyped comments and fail utterly to act against such acts of violence that cry out for vengence.

If the "members of the just society" don't care about Black Nation's freedom, and freedom of indigenous peoples if crimes against the "sons of the soil" move them not to shed a 'crystal' tear - then let them not 'pass' judgement on a people, brave enough to try to free themselves from suppression and unwarranted agression, for in such a struggle for freedom my means is 'justifiable' when all means regardless of justice is employed against them.

Long live the efforts of the Palestinean Arab Guerrillas.

Emmanuel S.

EDITORIAL

Over the past few years different groups within the Black community have sponsored conferences of diverse natures and continue to do so at this juncture. The question has been asked several times and at this time is still a very important one to be answered. Do conferences achieve anything? The reasons for this question are obvious, since conferences these days are always the scene of confusion, a lack of seriousness, and a place where egotists go to get a platform to publicize themselves. Further we have come to see conferences end in chaos when there is disagreement. We call conferences that are designed to get people to endorse programs that only benefit the organisers. However, conferences do achieve something.

A conference is supposed to help spread a level of consciousness among a people. A conference is supposed to help answer and straighten out ideological uncertainty in the presence of an ideological framework, and in its absence to help formulate one. A conference is supposed to help provide workable programs for a people. A conference is supposed to provide a forum for the intellectuals who have something to say, while it should force the others into taking a position, one way or the other, on pressing issues. Finally a conference is supposed to be a means by which the middle class is made to keep abreast of the pace of the grassroots, a means by which they are to commit themselves, and a means by which the leadership is kept in touch with the leadership of other people of similar experience and by which new ideas can be formulated for tactical approaches to particular problems.

At this period in our history, as Africans in the western world, our conferences should be increasingly geared towards progressive nationhood, and it should be incumbent on us as individuals to insure that any conference which is designated as black oriented does not end up as a big joke, but that it fits all or some of the functions described before. Further, it is vitally important not only to make these conferences meaningful but to operationalize the concepts which are so easy to speak about but require and committment to implement. We must if we intend to stay alive and gain any semblance of freedom.

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RETRACTION

In a recent issue of UHURU (vol. 2 iss. 2, Aug. 3, 1970, one of the contributing writers to our paper in reporting a conversation he had with a Mr. Colin a representative of the Quebec Government, made certain statements of which Mr. Clarence Bayne was the object. We have since received verbal information that UHURU would be open to a lawsuit for which we had begun to prepare. However, we have been spared this inconvenience, and the accompanying letter was received by two members of UHURU staff and the contributing writers demanding a written apology and retraction from our paper. We are grateful for the opportunity to avoid the recourse of having to squabble before the courts with another Black person, as we regard it as an unnecessary exercise which does not allow any of us justice. Furthermore we would have to take Professor Bayne's word over Mr. Collin's. UHURU therefore wishes to retract whatever statement or statements which Mr. Bayne and his solicitors might have considered injurious to Mr. Bayne's character and in keeping with our policy of honesty apologize for any inconvenience that might have been caused as a result of the printing of the article. There had been no malice intended and since we were expressing feelings voiced to our writer as a reaction to the information given him by Collin, we felt it would not be a true community paper if we allowed the fear of disturbing one individual to stand in the way of reporting the events as they happen in our community.

Nor had we expected this kind of reaction. There are ways of avoiding such a situation by deliberately playing with words to effectively slander, but we do not engage in these tactics which we consider to be dishonest and moreover the intention was above slander, so that since we have offended the sensibilities of one member of our Black community we are more than happy to have been given the opportunity to retract and express our regret over such a GROSS mistake. We hope that we never have to get to the point where our mistake is so grave as to warrant fighting in front of a white judge.

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WITHOUT PREJUDICE

August 12th, 1970.

c/o Black Community News Service,
2554 St. Antoine St. West,
Montreal, Que.

Dear Mrs. Greere:

Please be advised that we have been requested by Mr. Clarence Bayne to demand a retraction and apology by "UHURU" respecting the defamatory and libellous statements contained on the 6th page of the second volume, second number of the issue dated August 3rd, 1970 and in particular statements accusing Mr. Bayne of being a traitor and colluding with other persons to commit acts injurious to the community.

Also be advised that you are required by law to publish this apology and retraction with equal or greater prominence to the libel and that failing the same you may be held liable for any and all damages that our client may be entitled to claim. Do you therefore govern yourself accordingly.

Yours truly,

Stikeman Elliott Tamaki Mercier & Robb

"OFF PIGS" CAMPAIGN ON

US correspondent

For the past two weeks "pigs are being offed" all over the United States, two embassies have been bombed and there has been racial confrontation between police and Mexican Americans in Los Angeles

A total of seven police have been shot in Philadelphia one, was killed, the others wounded, one of each were shot and injured in Brooklyn N.Y. and Cairo Ill., one policeman was knifed in Bronx N.Y., while another narrowly escaped bullets in Queens L.I. The Portuguese Embassy and the Rhodesian information office were bombed in Washington D.C. and Chicanos battled with police in Los Angelos. The Establishment sees it as a plot against the police. As a result, 14 people (all Black) were arrested in Philadelphia, homes have been raided in Bronx, one in which a cache of ammunition was found. In Philadelphia police discovered and seized ammunition in a raid of the local Panther office.

The police are afraid, for attacks are no longer verbal, people are now beginning to act. Naturally, all eyes are on the Panthers. But does United States really believe that the Black Panthers are the only people who are tired and fed up at the treatment that has been meted out to them? Of course not, this is just to continue "the small radical minority" propaganda. For every Panther jailed two more are born no matter how many Panthers they arrest, the fight will continue.

DIG IT!

"There should be a marriage between the DECENT people and the HUSTLERS", said MICHAEL ABDUL MALLIK better known as Michael X at a mini-rally at the Negro Community Center last week - Oh yes, he also gave a description of the BLACK HOUSE in London it covers an area of 1 block and houses, a mosque, a theatre, recreational facilities, restaurants and living quarters. Who knows, with marriage of the "HUSTLERS" and the "DESCENT" people perhaps we in Montreal can PRODUCE a Black House to House the NEWLYWEDS-----September 24th is a date to remember - the STANLEY CLYKE MEMORIAL LIBRARY will officially open. Oh man! did Jacob Siskind of the GAZETTE do it to the DESPERADOS STEEL ORCHESTRA! SISKIND said the boys had a long way to go towards developing into a polished professional group. Is that what BLACK FOLKS THINK? NO SIR --- not when they're JUMPIN UP to the music --- "THE MILITANTS" will be excluded again this year from the NATIONAL BLACK COALITION CONFERENCE - there's a closed door session where election and officers etc. will take place. Would the militants be allowed in the OPEN EDUCATION MEETING? No sweat Militants, actually you could attend to either session if you pay $25.00 membership fee in advance. . .Another grocery store stocked with CARIBBEAN GOODIES opened at 600 Atwater last week - - - - more SOULFOOD to come - yes! at the end of the month watch for the opening of the new BLACK Owned restaurant - - - the CARIBBEAN CHORALE & CULTURAL SOCIETY needs your talent, Brothers and Sisters! Call Sister MARION McCLEAN 731-2936 or Sister Bertha Bonaparte 351-5681 and tell them that you want to join - it's fun! Did you hear about the younger brother who hit the bus driver over the head with his umbrella, because the M.T.C. MAN called him a NIGGER? Well the poor brother has a LAWSUIT on his hands. . .Sisters are moving back to AFRICA . . .this you really have to DIG. Brothers this Sister had her BABY at home with NO HELP at all! Believe it! She was out shopping for groceries the next day!

AFRICANS IN ATLANTA

Cont'd page 1

have to prepare for the liberation of the mother continent from white imperialist control.

Brother Fuller continued that while Pan-Africanism is concerned with African unity and dealing with the real enemy, we must be firm in dealing with neo colonialist puppets in the persons of Banda (Malawe), Duvalier (Haiti), Williams (Trinidad), A Phillip Randolph (U.S.A.) etc. - negroes that are determined to sell the life of their people to protect their own class interest.

Muslim Minister Farrakhan, easily the most fiery speaker at the Congress, called upon Black Americans to throw their physical support behind the program of his organisation "the most powerful in the country", under the leadership of the Honourable Elijah Mohammed. He warned against black youth engaging in suicidal activity before the black community was adequately organised and capable of self defense.

Congress chairman brother Hayward Henry said in his closing remarks that the final test of the Congress depends upon the type and level of work delegates (which came from as far away points as Australia) engage in when they have returned to their respective communities. Several resolutions were passed ranging from a call to the U.N. and European powers for the independence of Colonial territories in Africa and the Caribbean to the intensification of armed struggle against white oppression. A donation of $370.00 was made to the brothers in Trinidad.

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THE FANTASY OF MY JAMAICA

Dennis Forsythe

Several years ago I returned to Jamaica and I cried. I cried because of the sudden realisation that I was caught in the depth of a great historical plot, stripped, beguiled. I suddenly realised that the place that I had previously regarded as my homeland was the Twentieth Century version of the "great house," that the people I had known and loved were hopelessly mixed up versions of men. A sense of desperation, of anger, of fright flowed from my discovery. And I began to empty my bowels of notions about Jamaica, England, the white men, and the black men.

I have just passed through Jamaica again -- but this time I did not cry because it was like passing through a dream, half-awake. How could I cry when I hardly felt I was there? Too many contradictions, ambiguities, idiosyncracies. Too much ugliness, stubborness -- all combined into a reality which was too fantastic for me to grasp. Now I can remember only images and not objects, shadows and not people, dreams and not reality, plots and not action, a drama and not "Jamaica".

All the flaws and discrepancies continue. They have been neightened and widened by the modernisation process, or more appropriately, by the materialistic drive within a structure that throws people into the sea of competition and asks them to swim towards American "goodies" - but failing to unfasten the shackles on the Black swimmers: so my brothers drown or just manage to stay alive -- floating.

I am not underrating the complexity of the problems existing, nor am I condemning the purely technical aspects of the modernisation process. Advancement in communication systems, in industrial and agricultural machinery, expansion of consumption goods -- all of these are highly commendable additions in the evolutionary aspect of social change. However, modernisation without a conscience exposes a particular group of people to the ill-effects of modernisation (and these are many) without giving them its compensating rewards.

Within the particular context of Jamaican society one particular syndrome of ill-effects of modernisation is the "American influence". This is exemplified in so many ways: the diffusion of the highly acquisitive and materialistic values as against the traditional cooperative spirit characteristic of certain sectors of Jamaican society; the diffusion of American architectural patterns, American slang and cliques, and dress forms. All these occur through the Hollywood influence, the preponderance of American tourists and the imperialistic ties of America vis a vis Jamaica. (Even the "Runaway Caves" in St. Ann -- historical hideouts for runaway slaves -- are now owned by an Englishman who milks us of in order to see these caves!)

In sum, native culture, native autonomy, recedes into the background under the massive onslaught of the American influence. (Need you wonder why the Prime Minister, Hugh Shearer, is now nicknamed "Shear-out"!)

However, nothing lasts forever; as the Jamaican proverb says, "one day bucket a gah well, bottom ago fall out". Or as Marcus Garvey once noted: Black redemption is in the wind. It is coming. One day like a storm it will be here". The clouds are gathering. You can see the contradictions mounting, see the society creaking, feel the vibrations. Walk down West St., Kingston, and look at handwritings on the walls: "PNP and JLP -- our common enemy"; "Yankees go home"; "Birth-control means genocide for the Black Race"; "Death to the traitors". Listen to a so-called "madman" preach on the merits of, and injustices dished out to, Paul Bogle. Listen to the songs -- yes, the most developed aspect of the creative potential of Black Jamaicans -- they speak for the spurting sentiments and emotions: they speak of politics and no longer of sex.

The "Moonwalk" (current dance form) symbolises the dualism that persists: the space age coexisting with the subsistence age; supersonic affluence embracing barefooted poverty, attempting to forge a link. But the only link is dialectrical. So Jimmy Cliff, operating in this tradition, skips the present and focuses his hope on the future.

Better days are coming, bye and bye,
Don't you get down-hearted,
Don't you cry.
Our troubles will be over.

But the feeling of hopelessness and fatalism comes out in balmy songs like "Singer-man, Sing me a Song" (The Chrystallites). In this increasingly politicalised society, even the blind Roy Richards in his "Freedom Blues" demands not his sight: rather, "Everybody got to be free".

Grievances are rampant. Each sector has its own problems and together they have common ones. The "other Jamaica" owns nothing or very little. Walk to downtown Kingston and the most marked factor (besides the smell) is a Chinese at the cashier's desk and Blacks at the serviced and serving positions; go up north -- to the coast -- and you enter into an American dependency (goods are priced in American dollars, and one shop did not even have Jamaican currency -- only American!). Two roles exist for black Jamaicans: either the role of servant or caterer glorified versions of the "granny" image, "domestic scientists", having to wear white shirts and a black bow-tie -- all in the service of white hotels, restaurants, tourists spots -- and even for export! Other Black Jamaicans are relegated to positions of petty traders, higglers, peasant farmers, the unemployed, the lumpenproletariat drifting into Kingston, breeding, brooding, waiting. So we find the revolutionary contrast -- the juxtaposition of private affluence and public squalor.

Added to all of this is the malfunctioning of the party system; the people largely see the two-party system as corrupt. In fact one of the strongest complaints of the common man is that in order to get anywhere you have to be known to support the ruling party (The Jamaica Labour Party) - for a district to prosper it has to be a Labour stronghold. Is this politics? No - it is black confusion, political anomaly. Not knowing the correct analysis, violence is turned inwards.

These are the discrepancies that are leading to other social aggravations: prices are rising and wages continue to lag behind; the ranks of the police and army continue to swell as a response to the spontaneous political and criminal violence; the police develop into a notorious force symbolised by such notorious names like the "Black Scorpion", etc.; censorship of meetings and reading materials have developed. In a word, the forces of reaction have set in. Added to all of this is the marked difference in generational conciousness. The old continue to pray so hard that they have lost their senses for a few religious rituals and cliques (Trust in the Lord", "Blessed are the peace makers for they shall inherit the earth," etc.); they resign themselves in anticipation

cont'd on page 8

FOCUS ON EDU

TECHNOLOGY AND BLACK PEOPLE

Centre For Black Education
Washington, D.C.

This paper is concerned with one of the many problems that face black people: the lack of technical expertise. Just as our ancestors in Africa with spears were no match for Europeans with muskets, a functionally illiterate or technologically illiterate people are no match for the technically proficient oppressor of today. To say that ours is a technical environment is an understatement. One must control his environment if he is to survive and prevail.

Why are we as a people not encouraged to become proficient in technology? Why (especially since the new black awarness) are we encouraged to "do our own thing" - to open clothing stores, to open liquor stores, to have black fashion shows, to dance, to paint, to sing, to tell jokes, to perform in "The Great White Hope", to "tell it like it is" to groups of liberals, etc.? Black people are encouraged to do these types of things, because our oppressor does not want us to become proficient in the technology that he uses to keep us down.

During the period of colonization the European did not show his African captive how to produce and employ muskets, cannons, and sailing ships because the only way that the European was able to maintain his position of superiority was to maintain a technological edge. He no longer uses muskets, cannons or sailing ships; he has developed many sophisticated technical disciplines to maintain his lantation called earth. The following are some of these disciplines:

The civil enginner is responsible for the design and construction of buildings, bridges, dams, roads, iirigation projects, and other civil works.

The structural engineer is concerned with the technical (the architect is concerned with aesthetic design) aspect of frames of buildings, silos, and water tanks.

The hydraulic engineer is concerned with the flow of water as in the case of irrigation and drainage projects.

The surveyor collects data for mans and lays out buildings, bridges and roads. He can be seen looking through an optical isntrument supported on tripods called ateodolite.

The sanitation engineer is responsible for providing clean water and for disposing of all types of waste.

The transportation engineer is concerned with the design of freeways and for the coordination of all modes of travel, i.e. railway, air, etc.

Heating, air conditioning and plumbing for buildings as well as engines of cars, missiles, airplanes, ships and trains are associated with the field of mechanical engineering. The mechanical engineer also designs and supervises the production of a variety of machines used in factories that produce machines.

Electrical engineering is one of the fastest growing disciplines. Wiring for buildings and street lamps as well as circuits for televisions, radios, computers, missiles and eavesdropping devices are included in this field. The electrical engineer and the mechanical engineer play a prominent role in developing modern weapons such as the "super" helicpter now being used in Vietnam.

Many new products used in peace and war are produced from complecated chemical processes developed by

HOWARD FULLER (L.), MWALIMU OF M
PLAINED the school's expansion from Du
were several prominent Greensboro Blacks
Improvement Association head; A.S. Webb
ciation; Rev. Julius T. Douglas, Black Mi
Rev. William Brown of A&T State Universit

WHERE IS YO

Black Day Nursery *Proposed Maliha*

It's September - Summer's gone, the children have returned from camp and parents are darting around buying clothes, books, and school supplies that are advertised as "Back to School Specials".

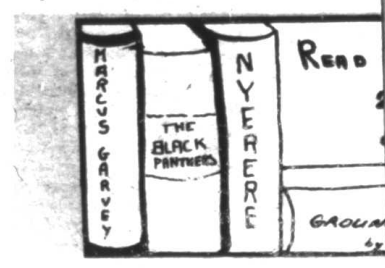
We are all aware of the psychological pressures that Black students are subjected to in White Educational Institutions. It is no earth shattering news to anyone that Black children by the time they enter fourth grade are ashamed of their very existence as Africans. On graduating from High School, (if they stick it out that long) the students are either total White Power advocates or are confused half human specimens with no sense of direction and completely ignorant of the political, social and psychological forces that govern their lives.

To counteract this, Black people suggest that Black books be made available to their children in school. They ask the establishment to teach their children Black History, they ask for Black History-Cultural Classes outside of school. These suggestions, if put into effect would no doubt help, if only superficially, to alleviate the situation.

Would it not be more fruitful to equip the child before he even enters school to fight the vicious psychological attacks he will later encounter? Would it not be to the benifit of the strength of Africans (Black people) to instill a sense of pride, dignity, honour, and worth in Black children in Nursery schools and Day Care Centers? After all, a mother doesn't only nurse her baby when she sees him dying of malnutrition, nor does she only change the baby's diaper when his bottom is infested with a painful irritating rash, she caters to these needs from birth or even conception.

WHY WAIT?

Why then should we wait until a 16 year old boy finds his way to Shawbridge (Boy's Detention Home) to tell him that Marcus Garvey is one of the world's great historical figures; that Africans have produced great works of Art, that Blacks have made great



ATION

LM X LIBERATION UNIVERSITY, EX- Greensboro, N.C. to press. With Fuller ng (L-R) Cecil Rosson, Woodmere Park rican Federal Savings and Loans Asso- Pulpit Forum; and Walter Sullivan and U photo my Milton Coleman).

HILD HEADING

scientific discoveries on earth; that he as a Black man is capable of creating great things or destroying evil forces? Why should we wait until a 17 year old girl leaves home bewigged, mini-dressed and face laden with Max factor, Revlon Westmore makeup to find herself at the bottom of a society that will never recognize her, to tell her that Harriet Tubman existed; that Gwendolyn Brooks does exist; or that Black women ARE beautiful? Why should we wait until Black men and Black women hate each other to tell them that they are natural partners, that they complement each other and that they are not seperate species; but can exist (normally) as one being.

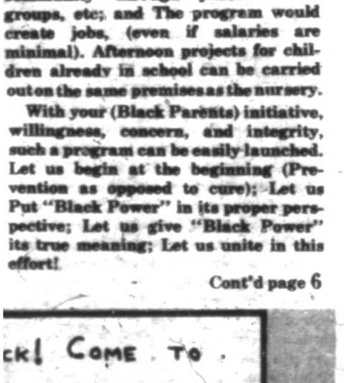
WHAT CAN WE DO?

The Black Community has the resources to institute Black Nurseries and Day Care Centers in areas that have a heavy concentration of Blacks. The Black Community has many willin workers, teachers, etc. who can more than adequately run these schools. The Black Community also has many working mothers who send their children to nursery. Therefore, with all this potential on hand, it is not only our responsibility but our duty to initiate such a venture - In 1970, Black parents should not be conciously contributing to the psychological death of their children.

There are other long term benefits that can be shared by the community through the institution of Day Nurseries. As a cooperative effort it would serve to unify certain segments of the community through parent-teacher groups, etc; and The program would create jobs, (even if salaries are minimal). Afternoon projects for children already in school can be carried out on the same premises as the nursery.

With your (Black Parents) initiative, willingness, concern, and integrity, such a program can be easily launched. Let us begin at the beginning (Prevention as opposed to cure); Let us Put "Black Power" in its proper perspective; Let us give "Black Power" its true meaning; Let us unite in this effort!

Cont'd page 6



chemical engineers. Synthetic materials such as rayon, nylon, plastics, polymers and cosmetics are examples as well as many medicines, foods and food preservatives. Chemical engineers also develop napalm and high explosive as well as poison gases.

Modern technology requires many new types of metals for buildings, bridges, boats and also for rockets, bullets and electrical wires. The metallurgist develops these metals.

The great sailing ship has been replaced by very sophisticated tankers, battleships, aircraft carriers and submarines. Naval architects design and supervise the construction of these vessels.

Aeronautical engineers design airplanes. They are responsible for designing a safe and efficient aircraft. Many tests have to be performed to ensure its performance. One such test is the wind tunnel.

The foundation of all technical disciplines is mathematics and physics. Only after mastering these two disciplines can an engineer perform is the modern technical society.

Observe that most of the brothers from Africa who attend college in Europe or the United States study non-technical subjects. When these brothers return to Africa they are unable to make a real contribution to developing their country (i.e. provide clean water, heal sick babies, build hispitals): they are only qualified to cloud the political picture or spread the lies and decadence they learned from the West. It is no accident that those Europeans in Africa take great pains not to let the Black folks learn the theory of mining copper, drilling oil, mining gold or building dams.

It is important that black people master technology but even more important that we master it within the correct ideological framework. There are many brothers and sisters who are using their technical creativity to develop new methods of warfare for the white man to use on Black people throughout the world. It is doubly tragic because these technically trained brothers are selling their people down the river for ten thousand dollars per year and fringe benefits. These are the brothers that appear in employment advertisements for large corporations like DuPont and Lockheed. These aren't evil; they're just misled.

They have learned to build bridges in twenty four hours, to intercept intelligence communications, to move large numbers of men and equipment swiftly and to perform many other tasks which require technical expertise.

The United States has the greatest military machine in the history in the history of the world. The people of Vietnam have been able to battle this great machine to a stand still because they have learned to do more than shoot guns and make fire bombs.

In this country the "Movement" has been a haven for many insecure black men. These are the men who claim to be revolutionaries, who are unafraid of policemen but are scared stiff of mathematics. If one feels that he lacks the talent and stamina of simply going to classes and learning something useful, then what makes him think that he has the talend and stamina to endure a revolutionlution? These men have only demc lution? These men have only demonstrated their talent and stamina to

This paper is not intended to demean the importance of the cultural and ideological aspects of the revolution, but unless we become proficient in technology we will find that black folks will end up with the culture and ideology, and the white man will still have all of the power.

PAPA DOC REORGANISE SES "SERVICES" A MONTREAL

(Collaboration spéciale)

En apprenant le remaniement au Consulat d'Haiti à Montréal, surprise, joie, inquiétude. . .chacun réagissait au gré de ses sentiments et de ses relations avec le consul démis. Le "télédiole" pour sa part, venait de commencer sa ronde habituelle avec sa série de questions et de réponses les unes plus fantaisistes que les autres.

Cependant, à analyser de près ce remaniement on s'aperçoit vite qu'il est beaucoup plus que le remplacement d'un valet devenu moins sûr par un autre plus fiable, de Jean Sassine par Roger Lafontant. D'ailleurs, rien ne prouve encore que Sassine ait été disgracié. Ce remaniement, il faut plutôt le voir comme une réorientation de la politique du régime duvalier face aux immigrés haïtiens de plus en plus nombreux à Montréal et comme un aboutissement logique d'une série d'événements dont le plus important est le symposium de Mai 1970 sur la "Culture et le développement en Haiti".

On se souvient bien avec quelle sottise les organes officiels du gouvernement duvalier parlaient du complot communiste tramé à Montréal conjointement par la droite réactionnaire et la gauche communiste pour renverser la "révolution duvalieriste". Or ce Congrès, tout le monde le sait, était financé par la Ford Fondation et par le "Center for the Study of Man" de New York donc finalement sous contrôle du gouvernement des USA.

Importance du Congrès pour Duvalier

Cependant, le simple fait que ce congrès ait été possible prenait pour la dictature de Papa Doc une signification particulière: 1- Ses services de renseignements n'avaient pas prévu une telle réussite; ils avaient donc mal fonctionnés par manque d'efficacité; 2- La communauté haitienne montrait une possibilité de mobilisation malgré la politique de frayeur menée par Sassine; donc échec également de la stratégie de la peur; 3- Le gouvernement des USA avait, de près ou de loin, participé à l'élaboration et au contrôle du symposim, ce qui venait encore une fois confirmer que personne ne peut se fier à ceux-ci, (pas même Duvalier, malgré les promesses faites par Rockefeller lors de sa visite en Haiti); 4- Même le gouvernement canadien n'inspirait confiance à Duvalier puisqu'il avait accordé des visas à des conférenciers adversaires notoires de la dictature malgré les protestations diplomatiques et consulaires.

Logique de tout régime politique contesté, pour se maintenir au pouvoir, il importait de réorganiser et d'innover partout où il y avait eu carence ou échec. Et, puisque parmi tout le plus important restait le réseau d'espionnage, le réorganisation à un maître: Roger Lafontant, "oun mamman garçon".

Nouveau chef d'Espionnage

Montréal, si vraiment il est un nouveau centre d'activité pour une nouvelle Haiti, revêt une caractéristique particulière. En effet, la communauté haitienne se compose surtout de professionnels, d'étudiants et de professeurs avec peu d'ouvriers. C'est donc un milieu social particulier formé d'intellectuels et de jeunes qui très souvent penchent vers la "gauche révolutionnaire". C'est pour cela qu'il fallait un habitué de ces milieux pour mieux les pénétrer et les comprendre. Or les antécédents d'un Roger Lafontant nous prouvent que nul autre que lui pouvait remplir ce poste de Chef de service d'espionnage, sous le paravent d'un titre consulaire.

Agé de moins de 36 ans, Roger Lafontent est donc relativement jeune et son goût particulier pour ce qui est fête et plaisirs fait certainement de lui ce qu'on appelerait en kreol un "bon flanneur", ce qui sans contredit lui permettrait de sympathiser avec tous et ainsi jouer son rôle beaucoup mieux qu'un Sassine. Autre corde à son arc, Lafontant étudiant en philosophie au Lycée Pétion, à la chute de Magloire en 1956 militait activement dans la rue et il devait depuis, fréquenter assidûment les milieux politiques de l'organisation étudiante haitienne, jusqu'à sa trahison en janvier 1961.

D'une intelligence remarquable, Lafontant est le type qui s'est toujours gardé d'aucune attache politique trop compromettante jusqu'au jour où il se trouva pris dans le filet de Duvalier. Depuis, c'est avec une habilité propre à lui seul qu'il ménage et la chèvre et le choux, opréservant ses amitiés multiples tout en tirant profit du régime sans toutefois y occuper un poste officiel, jusqu'au jour où Papa eut besoin de lui à Montréal. En effet durant la campagne électorale, on ne connaît aucune attache politique déclarée à Lafontant sauf qu'il est anti-déjoiste rouge, qu'il n'est pas duvaliériste et qu'il va et vient entre Fignolé et Jumelle, sans compter qu'il flirte avec les organismes de gauche et qu'il fréquente des cercles dits marxistes. C'est donc un opportuniste doué d'une extrême fluidité politique, les seules qualifications qui en politique peuvent désigner vraiment Lafontant.

Jamais Duvaliériste

Pour rester égal à lui-même, Lafontant n'a jamais été duvaliériste ni anti-duvaliériste, en fait il n'a jamais pris une position claire, sauf oen de rares occasions. En janvier 1961, alors qu'il est membre actif de l'Union Nationale des Etudiants Haitiens (UNEH) c'est sans surprise qu'on lit un communiqué signé Roger Lafontant (en tête de liste), Robert Germain et d'autres, dénonçant l'ordre de grève lancé par l'UNEH. Ce geste politique, le premier vraiment public qu'on connaît de Lafontant est un acte de traître qui va faire de lui, étudiant en médecine, l'homme de Duvalier à l'Université si bien que nul ne peut y être sans sa caution. Ce fut donc un coup de maître et il ne faut pas douter une seconde que le gouvernement de duvalier a nommé Roger Lafontant à Montréal comme jadis à l'Université d'Haiti.

Une autre caractéristique qui habilite Lafontant mieux que quiconque à remplir son poste c'est qu'il est un intriguant de haute finesse qui ne se mouille jamais. C'est ce qui certainement lui a permi de survivre aux Tassy et co. dont il était un grand ami. C'est donc finalement un homme sans principe qui occupe le poste de Consul d'Haiti à Montréal; un honte à la nation haitienne.

Nouvelle Politique de Papa Do

Si nous avons longuement parlé de Roger Lafontant, c'est parce que assuré que lui ne se présentera jamais sous son vrai jour. Mais avant tout nous voulons attirer l'attention sur le changement de politique du gouvernement de monsieur Duvalier, politique qui accorde maintenant une importance particulière aux étudiants et à la communauté de Montréal. Aussi, il nous faut attirer l'attention

cont'd on page 8

CHECK POINT

Montreal

Former Sir George students charged last year in the Computer Center incident filed into Court on Tuesday September 8. Approximately eight of the students pleaded guilty to obstructing the lawful use of the Computer Center. All 8 were fined $1000 or three months in jail. On pleading "Guilty" all other charges were dropped. Others who still plead "Not Guilty" are to return to Court on November 2. All remaining charges against the 10 Trinidadians tried in February last year have been dropped.

New York

Defence lawyers in the "Black Panther 21" bomb conspiracy case asked the U.S. Supreme Court yesterday that State Supreme Court Justice John M. Murtagh be removed from the trial. They also asked the Court to stay the reopening of the trial (Sept. 8) until it ruled on the request. To stay the reopening of the trial (Sept. 8) until it ruled on the request. The Appelate Division immediately rejected the request and the Court of Appeals refused to hear it.

OKINAWA

Marine Lance cpl. Ronald Johnson, who spent more than 2 years on a trumped up rape conviction later overturned by the Navy, will be returned September 28 on the same charge in Okinawa. The 20 year old Brother from Brooklyn was released on bail last May as a result of newly discovered evidence.

New evidence points to the fact that a plot was set to frame Johnson in the aftermath of racial disorders on the island. A white marine signed and affidavit stating that Mayer arranged the "rape" by paying the alleged "rape victim" to state that Johnson had raped her. An army physician saw reports that the "victim" did not allow him to examine her after the rape was supposed to have taken place. Johnson is to be returned on September 25.

Zambia

Zambia this year will give "milk biscuit" rations to 70,000 children in its efforts to combat malnutrition. The "milk biscuit" originated in Australia and was selected by an official Zambian commission which visited several countries in search of a suitable milk substitute.

African Unity

Under the leadership of the Organization of African Unity (OAU) a number of regions are planning development projects. One such project is the development of the Kagera River Basin for the benefit of the riparian countries - Tanzania, Uganda, Burundi and Rwanda. The OAU Secretariat is sending study missions to Chad, Camerron, Nigeria, the Niger and Dahomey to weigh the possibility of cooperation among them in solving their individual energy problems.

An agreement has already been reached among Togo, Dahomey and Ghana on the utilization of electric power from Ghana's Volta River Hydroelectric complex.

Algeria

Two U.S. officials of C.A.R.E. have been expelled from Algeria, Neil Huff and John Griffin, accused of "reprehensible activities not connected with the social function and humanitarian aims of C.A.R.E."

The newspaper, El Moudjahid said Algiers police found "documents stamped with F.B.I., and director, office of Security-Agency of International Development" in the home of the two men, Afro World reported.

LONDON BLACKS BATTLE POLICE

(London Correspondent)

The Mangrove is a Black Restaurant in the Notting Hill section of London. For some time now, the police have been harrassing the people who frequent the restaurant, supposedly in search of drugs. The people have been voicing their discontent at the brutal treatment they have been receiving from police, but to no avail. As a result a march was organized for August 10th.

On August 10, close to 300 people gathered outside the Mangrove Restaurant armed with posters reading "Black Unity Now", "Hands off Pig" and "Hands off Mangrove." The march was to end in a formal protest at the Harrow Road Police Station. However, before the marchers reached their destination a minor scuffle broke out between marchers and police, and the police attempted to stop the march.

Tempers cooled and the march continued, but once again, as more police reinforcements were being brought in, a major battle broke out, resulting in the arresta of 19 marchers and 17 injured cops. With this the march was successfully broken up as the police at this point literally outnumbered the people. The marchers made their way back to the restaurant which the police later ransacked, breaking a toilet and flooding the place.

INVESTIGATION LAUNCHED

As is the normal procedure in white majority racist countries, after racial outbreaks the power structure launches an investigation into the events leading up to the clash - and so it is in Britain. But the people of Notting Hill know the causes - consistent police harrassment, discrimination day and night, the denial of human rights, and poverty - all over the world the causes and effects are the same; the investigations are unnecessary, only a change in the attitudes and a halt to police brutality and discrimination will ease the pain of those who are suffering. Blacks in London, as well as New York, the Caribbean and Halifax can only go out and take what is rightfully theirs since the white man has made his point - he is not going to give it to you - He will only investigate and make superficial concessions which will appease a few for a little while as the cycle continues. Notting Hill was the scene of the big race riots in England at the beginning of the sixties, so we know the brothers and sisters can take care of themselves if they have to.

HALF-A-MILLION AFRICANS MOVED FROM THEIR HOMES

Zimbabwe News

Over half-a-milion Africans in Zimbabwe have been moved from their traditional homelands since 1960 in order to make room for the expansion of European farms and cattle ranches. Africans peasants have lost over 20 million acres to European farms. The Tribal Trust lands where Africans live now comprise only of 40 million acres in a country of 96 million acres. The rest of the country is occupied by white settlers who number only 4 percent of the total population.

The Department of Internal Affairs has been moving large numbers of Africans every year from fertile lands on the Rhodesian watershed and settling them in dry, infertile and sestefly infested Zambezi and Limpopo river besins. It boasts of its accumulated experience in moving large numbers of peasants from their traditional homesteads. This month the Eruopean officials of this Department have been doing their annual task of shifting indigenous Africans. The Secretary for Internal Affairs, Mr. Hostes Nicolle, told the annual meeting of the NKone Cattle Club in Que-Que on Wednesday, July 8, 1970 (in the presence of the Minister of Information and Tourism, Mr. P.K. van der Byl) that he expected trouble this year from recalcitrant tribes men and had therefore asked for security forces.

TRINIDAD UNION LEADER TAKES CORRECT STAND BUT GIVES WRONG SUPPORT

Gordon S.

The Secretary of the Trinidad Postal Union, Gadraj Singh, has condemned the Canadian Government's stand in the current Canadian postal wage dispute. He said that this was in response to a call from the International Union of Postal Workers. Mr. Singh should draw his attention to the fact that (1) in Canada Black people do not get jobs as postmen, (2) in Britain the leaders and some members of these postal unions are supporting Powell in his call for repatriation of Caribbean people to their homeland (3) many of the past members of his unions are feeling the bite of job discrimination abroad. Before a Caribbean union carries out the orders of foreign white union leaders, it should insist that those unions look at their own hiring and apprenticeship system, so that even if it is a progressive stand to condemn the capitalist stand of the Canadian Government in their Landing of labour disputes, there is always the danger of supporting a specific Trade union that might itself be reactionary and/or racist in its policies.

NURSERY SCHOOL SURVEY

cont'd from page 5

In an effort to elicit survey Community feeling on the subject, UHURU is conducting the following survey. Take what maybe the initial step towards the establishment of your own Day Nursery, by answering the following questionaire and returning it to; UHURU SURVEY, 2554 St. Antoine Street, Montréal 106, Québec.

NAME . . . . . .
ADDRESS . . . . . .
PHONE . . . . . .

Do you agree that this venture is necessary . . . . . yes . . . . . no . . . . . .

WOULD you be willing to lend your moral and financial support to a venture of this nature . . . . . yes . . . . . no . . . . . .
Do you have pre-school age or school age children . . . . . yes . . . . . no . . . .
Would you prefer to send your child to a Black or White oriented Institution?

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BLACK HORIZON

THE TASK

"Mommy - what's a negro?"
A young child questions the one who
bore him
And through his eyes he sees before
him
A reflection of what he has to become
In this society - low, dirty and dumb.
Values placed on him not his own
Misguided aggression filters through
his home
Futility and anguish are rampant there
leading around in circles - face to
face with despair.

"Man, I'm going out."
No answers to questions of "With
whom" or "Where"
Older now able to take care.
Through the doors, into the street
with a semi-knowledge that seems so
sweet
of how to play a game consisting of
words,
the results of which will never be
heard -
a game of insults and "cutting down"
To prove to yourself you're no one's
clown,
and to socialize.

Watching young dudes posing with their
Black women beside them
Shouting orders and the girls had better
not deny them
Neglecting - Disrespecting - Looking
for some quick action,
while "negroes" are their main
distraction,
And the ones without women.

"Hey man, what's going down"?
"Not too much - just hanging around."
"You got some spare coin you could
lay on me?"
"Just pulled an easy score - here
take three."

A "know-how" of the street needed
to stay alive
Little wonder why the desire for
"education" quickly dies.
What do you come out of school
believing anyway?
Black people are fools - and you have
a piece of paper
saying you can get a job anywhere,
and "other" people saying: "No,
sorry, you'll have to go there."

And believing in a free society
With people saying: "Uh, uh can't
move near me!!"
And living in debt with a monthly
bill that never gets smaller
A choking necklace? - more like a dog
collar
"Yes sir, you're living in the land of
opportunity."

A young man living with his child
and wife
Fully grown with misbeliefs carried
all his life;
Lies that are rooted so deep and so
old
Still chocking the spirit out of his
very soul
This foolishness has got to end
Raising "negroes" and "coloured
men",
So each of us must stop and ask
Is the sacrifice too great? Should I
wear a mask?
And I say to each of us the problem
can be passed -
if we turn around in Blackness and
face the task.

Terry. (1970)

Down in the deep dark slums of Harlem lived a young boy named Tom.

This boy lived in the slums, went to school in the slums and grew up in the slums.

One day when visiting the city, I happened to meet Tom on my way to his house.

The fragrance of the block was not agreable to the nose, but make things worse, the filth of the street was un bearable to the eyes.

As we walked on we came closer to what he called his house. The door wide open, the window hanging on it's last hinge, and, six black children sitting around the dinner table with mouths hungry for food.

Tom told me that after each meal they'd pray and hope for enough food for the next meal.

This is just one of the many black families living like this.

Why can't we have a home to live in?

Why can't we get enough food to fill our hungry bellies?

Why c'at we go to school and get an education?

WHY? WHY? WHY?

"Black" entertainer show peace sign on left while the "brother" on the left freaks behind Ann.

NO MINSTRELS THANK YOU

This summer, as always, an influx of 'black' entertainers hit town and left town and left most people satisfied with the performances, while others were not for different reasons. Since we expect any black entertainer who 'makes it' to be very good, (only a select few can succeed, one black to every 9 whites who are not half as good and who copy black talent to succeed) our cause for dissatisfaction comes from the reactionary positions that they adopt on stage, which reflect very badly on the black community. We are continually being treated to entertainers bending over backwards crying out for peace and love-peace sign and all - in the face of white hatred and oppression, others begging to cover the world in perfume to solve our problems, to get the world on one big 'high', and others wailing for white acceptance, since we were all one people while most of them either encouraged us to do our own individual thing, to integrate, to intermarry, to miscengenate, even to forget all problems by going on a sex binge.

THE FACT OF THE MATTER IS THAT WE CAN DO WITHOUT THE PERFORMING BLACK MINSTRELS. We agree that everyone should have a right to his own opinion; we agree that since the entertainment industry is white controlled, the road for a black entertainer is long, rough and full of compromises; we agree that one must project a likeable personality on stage if one is to remain in business; we agree that one must reflect the times on stage; we agree that it is white people who pay salaries, and that one loses part of oneself when performing to a predominantly white audience; we even agree that it feels good to see a black face on stage, but the pain, shame and sour taste that is left when one sells or prostitutes oneself and degrades one's people in front of a white audience can never be measured. We, therefore, disagree that it is the responsibility of black entertainers to exhort everyone to simply love one another, while it is of no concern to the majority of white entertainers, and in the face of having to learn to love ourselves first; we think that if a job is to be done, that it should be done well, but if one is obviously apolitical, ignorant, still asleep, almost illiterate, irresponsible and brainwashed, then the thing to do is to concentrate on putting on a good show and not talk about politics.

At this point in time, we must be able to control our entertainers, for if they continue to persist in expressing negative views that affect our liberations, then they set us back and they become liabilities, and must be treated as such; they must either be responsive to the tone of the black world or face the smouldering volume that we have for the white world. Furthermore, we not only must insist on their silence, but we must demand that our more progressive entertainers cease to be cut off from us. It must be a question of "all or nothing at all".

We don't need minstrels, we need responsible, informed, conscious entertainers who perform the function of informing our people, raising their consciousness, and becoming progressive symbols to which our children can look proudly for true guidance and flawless example.

ACT AGAINST DRUGS

There can be no compromise with the need to salvage young and not so young Black people from drugs.

We have the most valid reasons in the world to "escape" all the mind blowing changes we are put through by a society over which we exercise absolutely no control. Alcohol and drugs are the least taxing escape route - at first, anyway. But can we escape? Do we escape? Should we escape?

We can make excuses. We can continue to jive ourselves. We can die for nothing. We cannot escape.

Being Black in this world means some powerful, positive things. Rhetoric no longer counts. Only action.

If we are about the business of Nation building, we cannot afford to exile ourselves from the real Black world into the nonworld of drugs. Nor can we afford to lose our young warriors - our strength-to destructive forces that seek to destroy us all.

Many of our young people have been introduced to drugs for the first time this summer. Some of them are in serious trouble.

Their "trouble" is our trouble. We have no community programs to deal specifically with drug use, abuse and control. But there are those among us who care and are not afraid to act. Soon many of us will be asked to commit ourselves to ridding the community of drugs and other things that destroy Black minds.

We must be ready to say yes. We must be ready to do whatever necessary an d to pay whatever it costs to redeem our Brothers and Sisters.

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MCLUCAS FOUND GUILTY ON CONSPIRACY CHARGE

U.S. Correspondent

Lonnie McLucas, Black Panther lieutenant of New Haven Connecticut was found guilty of taking part in the conspiracy to murder Alex Rackley, on August 31, after the jury of six men and six women, including two Blacks, has deliberated for a total of 37 hours.

McLucas had been tried on four counts:

(1) Kidnapping resulting in death, which carries a penalty of life imprisonment.

(2) Conspiracy to kidnap - maximum penalty 30 years.

(3) Conspiracy to commit murder for which he was convicted and faces 15 years imprisonment.

(4) Binding with intent to commit a felony - maximum sentence 25 years.

September 18 is the date scheduled for 24 year old Lonnie McLucas' sentence to be passed. He is still to face a charge of first degree murder in Middlesex County where Rackley was murdered on May 21, 1969.

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JAMAICA

cont'd page 4

of the Christian apocalypse; they have worked hard for this heavenly reward and will not jeopardise this - and so in gratitude to the white man for bringing the message of salvation, the Christian addicts of my district, for example, recently imported twelve white "missionaries" (youngsters, no doubt out of a summer job!) and entertained them in the best houses with the best fruits and in the highest regards; they also wanted to import a white Canadian minister to man the local church.

The old might have saved their "souls" but they certainly have lost their bodies (and minds). The younger generation sees no point in saving something they cannot see (the soul) at the expense of their bodies. So they dance, grow their hair long, refuse to bend their backs in the sun, talk in strange ways of "Africa", "brotherhood", "freedom", "the Latin Experience", "Revolution", etc. Generational polarisation is occurring as a result of this rapid mental mobility of the young. So they expand the Rasta Movement. However, the Rasta potential is still encumbered by:

(i) its mythical notion that Haile Selassie of Ethiopia is God. (Didn't the rain stop when he recently embarked from his plane in Jamaica!)

(ii) its hippi-like outward appearance, which alienates the bulk of the populace.

However most of the doctrinal aspects of the Rastas are embraced by the young -- but for this movement to bloom to the size of a mass movement, it needs, among other modifications, to seek a solution for Jamaica in Jamaica. There we were born, there we laboured, there we must live and there we must die.

Justice, then peace.

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"IT'S VERY NATURAL FOR US"

Maliha

If you missed Les Grand Ballets Africains at Man and His World, you missed an hour of superb entertainment and cultural enlightenment. What was the best feature of the show? Each act complemented the other and made for a well coordinated display of Guinea's national dances.

The natural grace and ease with, the excellent body control that the dancers possessed left even the African-Canadians in the audience absolutely amazed. The colourful array of costumes which were for the most part different modes of Guinea's national dress was not only eye catching, but also enlightened one as to what form of dress is used on special occasions and what is everyday wear.

The Feature dance, told the story of a young couple who wanted to break the traditional rules of the country and get together on their other terms (the western way). They were chastised by the village chiefs and officials and eventually both had to go through customary changes before a union could take place.

Oh! but the drummers! The drumming was a mind blowing experience! The artistry and skill of the drummers cannot be verbally explained. You would have to feel the vibrations to really know what I'm talking about. An instrument foreign to us in North America was well manipulated to produce very clear lyrical, melodic tones which even the whites in the audience responded to. The instrument is made from a Calabash covered with cow skin and twelve strings producing sounds that were not as strong as piano, but heavier than a harp.

Brother Italo the choreographer of the show told us as we congratulated him for the fantastic art forms that he produce, that the troupe could not perform at their maximum as the show was arranged for a different type of stage setting than what was available to them at the Garden of Stars - All we could reply was WOW!

When an African - Canadian Brother questioned Brother Itala as to how the dancers managed to maintain the stamina and control they had for dancing? He replied "Brother, in Africa we dance all the time - it's very natural fer us."

The Sisters in the show possessed certain charm that should make us in North America stop and think. These Sisters are so femine, I as a Black woman felt inferior to them. Every move they made, every smile they smiled, every step they danced said "I am a woman and I'm proud of it". Black women's liberation movement should view their liberation in a new perspective, not as a fight for equality with men, but a struggle for the survival of womanhood.

Thank you Brothers for an excellent evening of enlightenment and entertainment.

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PAPA DOC

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sur le nombre croissant de ces étudiants-boursiers de ce régime d'oppression. Ces étudiants - boursiers malheureusement ne sont pas uniquement coupable de participer au vol des richesses d'Haiti; pire, ils constituent "l'armée de réserve des espions du régime".

Ainsi, on peut s'attendre à ce que le nouveau consul recrute sérieusement chez ces étudiants-valets ceux qui ne sont pas déjà assignés à des tâches spécifiques. Et, on peut s'imaginer qu'à la tactique de la peut

succèdera l'infiltration et la neutralisation par un emploie abondant de traîtres et d'informateurs. Il serait donc utopique d'attendre que Lafontant porte des coups bas à la Sassine pour se méfier de lui et pour agir envers lui comme avec un traître, ses manières affables et son intelligence risquent plutôt d'induire en erreur et de provoquer sympathie et amitié au lieu de mépris.

C'est finalement un appel à la méfiance, à la discrétion, et au mépris que nous adressons non seulement à tous les haitiens dignes de ce titre, mais encore à tous nos frères et soeurs de sang qui habitent Montréal ainsi qu'à tous les québécois conscients qui pourraient un jour rencontrer ce nouveau pion du régime infame de duvalier.

Le pouvoir au peuple,
Haiti vaincra.

N.D.L.R. Nous tenons à informer nos lecteurs que l'article "Vers un vrai Centre Communautaire", paru dans notre avant-dernière édition, a été rédigé en entier par un de nos journalistes et à l'insu de l'Association des Haitiens. Par conséquent les points de vue exprimés ne sont pas nécessairement ceux de l'Association.

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